RULE
OF
ST. BENEDICT

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THE RULE

OF

OUR MOST HOLY FATHER

St. Benedict,

PATRIARCH OF MONKS.

Permissu Superiorum.

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voice of this Rule has resounded unceasingly in every nation of the Western Christian World, serving as a light and guide to innumerable souls, directing their feet in the paths of the most sublime sanctity and perfection. The streams of this heavenly fountain, since the period when it was opened on Mount Cassino, have never ceased to flow, nor to diffuse its salutary and fructifying waters through the garden of the monastic state, enriching the Church with the lovely flowers and delicious fruits of every sublime and christian virtue.

It must, indeed, be allowed that few only of the numerous families,

which in former ages of the Church, professed the Rule of St. Benedict, now exist, but in those few, the spirit of their holy Father is preserved and cherished. He continues to lead souls in the paths of perfect virtue, though in some cases the strict literal observance of some points have yielded to the wants and demands of human infirmity. Systems have been established on various interpretations and particular circumstances, but it is nevertheless consolatory to reflect, that those systems differ only in matters of secondary consequence, being connected with articles of the Rule, which regulate corporal works,

those rigorous measures, which are, as St. Benedict teaches, necessary for the extirpation of vice and the preservation of charity. For those matters, branches of the Benedictine family do vary, but yet it must be allowed, that whatever modifications have been adopted, with the approbation of the Holy See, are secure against every species of animadversion or censure. Corporal austerities are necessary helps in the exercise of virtue; considered in themselves, as separated from the spirit of true christain charity, they are a body without life or merit. United with that virtue, they are the bark necessary to the

existence and fruitfulness of the tree, the thorns which defend the lovely rose of divine love. They are, in this sense, good and profitable; for as a tree cannot vegetate nor bear fruit when deprived of its bark, nor the rose flourish securely without its thorns, so neither can the tree of perfect virtue attain maturity, nor the rose of perfect charity exist unprotected by discreet mortification. Nevertheless, to imagine that perfection consists in any exterior practices, would be a miserable and dangerous delusion, nor would it be less vain to aim at ascending the ladder of a perfect life unaided by exterior mortifica-

tion. Divine love, which is the bond of perfection, the greatest of all the commandments, the very end of the law, has need of mortification, and mortification derives its life, value and merit, from its intimate connection with Divine Charity.

This is clearly and correctly the doctrine of the sacred Scriptures, of all Masters of a Spiritual life, and especially of St. Benedict's Rule.

Prologue.

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HEARKEN, O son, to the precepts of a master, and incline the ear of thy heart, to hear willingly the admonitions of a pious father, and effectually accomplish them. That by the labour of obedience thou mayest return to him, from whom, by the sloth of disobedience, thou hast departed. To thee, therefore, now my speech is directed, who, renouncing thy own will, being to fight under our Lord Christ, the

true king, takest upon thee the most strong and bright armour of obedience.

First of all, what good thing soever thou beginnest to do, thou beg of him with most earnest prayer to perfect it, that He who hath now vouchsafed to reckon us in the number of his children, may not hereafter be contristated by our ill deeds; for we must so at all times serve Him, with the goods he hath bestowed upon us, that neither as an angry Father He may not hereafter disinherit His children; nor as a dreadful Lord exasperated by our offences deliver us over as wicked servants to perpetual pun-

ishment, who would not follow Him to glory.

Let us, therefore, at length arise, (the Scripture exciting us,) and saying, "it is now the hour to rise from sleep." And our eyes being opened to the deifying light, let us hear, with astonished ears, what the divine voice daily crying out admonisheth us, saying, "This day, if you shall hear his voice, harden not your hearts." And again: "He that hath ears let him hear what the spirit saith to the churches:" and what saith it? "Come, children, hear me; I will teach you the fear of our Lord." "Run whilst you have the light of life,

lest the darkness of death surprise you."

And our Lord seeking His labourer, to whom here He speaketh, sayeth again, "Who is the man that will have life and desireth to see good days?" which if thou hearing answerest, I; God saith unto thee; if thou wilt have true and everlasting life, refrain thy tongue from evil, and thy lips that they speak not guile; decline from evil and do good; seek after peace and pursue it. And when you have done this, my eyes shall be upon you, and my ears shall be open to your prayers, and before you can call upon me, I will say,

behold I am present. What thing, dear brethren, can be more sweet unto us than this voice of our Lord inviting us? Behold our Lord, through His piety, sheweth unto us the way of life.

Our loins, therefore, being girt with faith, and the observance of good works, and our feet shod by the guidance of the Gospel of peace, let us walk in His ways, that we may deserve to see Him who hath called us unto His kingdom. In the tabernacle of whose kingdom if we desire to dwell, we must apply ourselves to good works, which is the only means whereby it is to be attained. But let us ask our Lord,

with the Prophet saying unto Him: "Lord, who shall dwell in Thy tabernacle, or who shall rest on Thy holy hill?" After this question, brethren, let us hear our Lord answering, and shewing us the way that leads to His tabernacle, saying: "He that walketh without spot, and worketh justice. He that speaketh truth in his heart, that hath not forged guile in his tongue. He that hath not done evil to his neighbour, and hath not received reproach against his neighbour. He that rejecting out of his mind the malignant devil, with all his suggestions, hath brought them all to nought, and hath taken his

beginning thoughts, and dashed them against the rock, which is Christ.

They who fear our Lord do not take pride in their good observance and well doing, but knowing that all the good they have, or can do, proceeds not from themselves, but is done by our Lord, they magnify our Lord thus working in them, saying with the Prophet, "not to us, Lord, not to us, but to thy name give glory." So Paul the Apostle did not impute anything to his preaching to himself, saying, "by the grace of God, I am what I am." And again he saith, "he that glorieth, let him glory in our

Lord." And hereupon also our Lord saith in the Gospel, "He that heareth these my words, and performeth them, I will liken him to a wise man that hath built his house upon a rock. The floods came, the winds blew, and beat against that house, and it fell not, because it was founded upon a rock." Our Lord fulfilling these things, expecteth daily that we should by deeds, answer to these His holy admonitions.

Therefore, for the amendment of our evils, He prolongs the days of this our life, according to the words of the Apostle, saying, "knowest thou not that the patience of God

bringeth thee to repentance." For our pious Lord saith, "I will not the death of a sinner, but rather that he be converted and live." Having, therefore, my brethren, demanded of our Lord who should inhabit His tabernacle, we have heard what His duty and charge is, which, if we fulfil, we shall be inheritors of His heavenly kingdom.

Now, therefore, let us prepare our hearts and bodies to fight under the holy obedience of His commands, and what nature in us is not able to perform, let us beg of our Lord to supply it with the assistance of His grace. And if we

desire to avoid the pains of hell, and to attain to everlasting life, whilst yet time serves, and whilst we live in this mortal flesh, and that we may perform all these things by the light of grace, let us hasten to do that now, which may be expedient for us for ever hereafter. We are, therefore, now to institute a school of the service of God. In which school or institution we hope nothing shall be ordained too rigorous or burthensome. But if in some things we proceed with a little severity, reason so requiring, for the amendment of vices or preserving of charity, do not straightways for fear thereof

fly from the way of salvation, which is always narrow and difficult in the beginning. But in process and continuance of this holy course and conversation, the heart being once dilated, the way of God's commandments is run with unspeakable sweetness of love; so as never departing from his school, but persevering in the monastery in His doctrine until death, by patience we participate in the sufferings of Christ, that we may deserve afterwards to be partakers of his kingdom. Amen.

THE RULE.

CHAP. I.

OF THE SEVERAL KINDS, OR LIFE OF MONKS.

It is well known that there are four kinds of Monks. The first is of Cœnobites, that is, monasterial or conventual; living under a Rule or Abbot. The second kind is of Anchorites, that is, Hermits who, not by a Novitical fervour of devotion, but by long probation in a monastical kind of life, have learned by the comfort and encouragement of others, to fight against the devil; and being well armed, secure now without the help of any, are able, by God's assistance, to fight hand to hand against the vices of the flesh and evil cogitations; and so proceed from the fraternal army to the single combat of the wilderness. The third, and worst kind of monks, are the Sarabaits, who not

having been tried under any rule, by the experience of a skilful master; as gold is used to be tried in a furnace; but softened according to the nature of lead, by their works adhering yet to the world, are known by their tonsure to be disloyal to God; who, two or three, or perhaps single, without a shepherd are shut up, not in our Lord's sheepfolds, but in their own; and the pleasure of their desires is to them a law, and whatsoever they like or make choice of, this they will have to be holy, and what they mislike they do not allow to be lawful The fourth kind of monks are those which are called Gyrovagi or wanderers, who all their lifetime wander through divers provinces and guestwise stay two or three days in one monastery and then in another, and are always wandering and never settled, and giving themselves altogether to their own pleasures and to

the enticements of gluttony, they are generally in all things worse than the Sarabaits. Of the miserable conversation of all which it is better to be silent than to say much, and therefore, leaving these, let us by God's assistance set down a Rule for Cœnobite or Conventuals, which is the principal sort of all.

CHAP. II.

WHAT KIND OF MAN THE ABBOT OUGHT TO BE.

An Abbot who is worthy to have charge of a Monastery ought always to remember what he is called, and to express in his actions the name of Antient. For in the Monastery he representeth the person of Christ, seeing he is called by His name or title, as the Apostle saith: "Ye have received the spirit of adoption of children, in which we cry Abba, Father." And therefore the Abbot ought to teach,

ordain, or command nothing but what is conformable to the commands of our Lord, (and God forbid he should do otherwise,) but let his commands and doctrine be mingled in the minds of his disciples with the leaven of justice. Let the Abbot always be mindful that in the dreadful judgment of God he is to give account both of his doctrine and of the obedience of his disciples. And let him know that it will be found the shepherd's fault, what want of profit soever the master of the family shall find in his sheep; nevertheless, if he has bestowed all diligence on his unquiet and disobedient flock, and employed the utmost of his care for curing their corrupt manners, then shall he be discharged in the judgment of our Lord, and may say with the prophet, "I have not hidden thy justice in my heart, I have told thy truth and thy salvation: but they contemning despised me." And then

finally, death as a just punishment shall be inflicted on the disobedient sheep.

When, therefore, any one taketh upon him the name of an Abbot, he ought to govern his disciples with a two-fold doctrine, that is, to shew them all virtue and sanctity more by deeds than by words; and to capable disciples he may declare the commandments of God by words; but to hard-hearted persons and to such as are more simple, he must shew them by his actions and life. And all things which he shall teach his disciples to be unfitting, let him shew by his own actions that they ought not to be done; lest preaching well to others, he himself be found reprobate, and God say unto him that sinneth, "Why dost thou declare my justices and take my testamen n thy mouth, thou who hast hated discipline, and hast cast my speeches behind thee." And, "Thou who hast seen a

mote in thy brother's eye, hast not seen a beam in thy own." Let there be no exception of persons in the monastery. Let not one be loved or favoured more than another, except such a one as in good works and obedience shall be found to surpass others. Let not a free-man or of better parentage coming to religion be preferred before him who is of servile or meaner condition, except there be some other reasonable cause for it. But if upon just consideration the Abbot shall so think fitting, let him do it in any rank or degree whatsoever, otherwise let every one keep their own places. Because whether bondsman or freeman, we are all one in Christ, and bear an equal burthen of servitude under one Lord, for with God there is no exception of persons. Only in this he maketh a difference, if in good works and humility we surpass others.

Therefore, let the Abbot bear equal love towards all; and let all be subject to the same orders and discipline, according to their deserts. For the Abbot ought always in his doctrine to observe that Apostolical form where it is said, reprove, intreat, reprehend, that is, tempering as times and occasions require, fair speeches with terrors. Let him shew both the severity of a master, and the pious affection of a father, that is, he ought sharply to reprove such as are disordered and unquiet, and on the other side to deal by entreaty with such as are obedient, mild and patient, exhorting them to go forward in virtue. But by all means the negligent and contumacious, let him severely reprove and chastise.

Let him not dissemble the sins of delinquents, but as soon as they appear, let him use all possible endeavours utterly to root them out, remembering the danger

of Heli, priest of Silo. The more gifted and understanding dispositions let him for the first and second time admonish by words; but the stubborn, hard-hearted, proud and disobedient, even in the very beginning of sin, let him chastise with stripes and bodily punishment, knowing that it is written: "The fool is not corrected with words." And again, "Strike thy son with the rod, and thou shalt deliver his soul from death."

The Abbot ought always to remember what he is, and what he is called, and that to whom more is committed, from him more is exacted. And let him consider what a difficult and hard task he hath undertaken, to govern souls, and to accommodate himself to the humours of many; whereof some are to be led by fair speeches, others by sharp reprehensions, and others by persuasions. Therefore let him so conform himself to each one

according to their character and understanding, that he may not only suffer no loss in the flock committed to him, but may also rejoice in the increase and profit of his virtuous flock.

Above all things let him take heed lest he dissemble or little regard the salvation of the souls committed to him, and have more care of transitory and worldly things; but let him always consider that he hath undertaken the government of souls, of which he is also to give an account. And that he may not complain for want of temporal means, let him remember what is written: "Seek first the kingdom of God and his justice, and all these things shall be given unto you." And again, "Nothing is wanting to such as fear him." And let him know that he who undertakes the government of souls, must prepare himself to give an account of them. And whatever be the number

of brethren under his care, let him certainly know that at the day of judgment he is to give an account to our Lord of all their souls, besides the account he is to give for his own. And so always fearing the future account of a pastor for the flock committed to his charge, whilst he is solicitous for other men's accounts, he is also made careful of his own. And whilst he reclaimeth others by his admonitions, himself is freed from vices.

CHAP. III.

OF CALLING THE BRETHREN TO COUNCIL.

As often as any principal affair is to be transacted in the monastery, let the Abbot call together all the congregation, and let him declare what the matter is. And hearing the counsel of his brethren, let him consider prudently with himself, and do what he shall judge most expedient.

And the reason why we ordain that all be called to council, is because our Lord often revealeth to the younger that which is best. And let the brethren give counsel with all subjection and humility; and not presume stiffly to defend their own opinions, but let them refer it to the Abbot's discretion; and what he shall think expedient, to that let them all submit. And as it belongeth to the disciples to obey their master; so it behoveth him to dispose all things providently and justly.

In all things, therefore, let all follow the Rule as their Mistress, and let no man rashly swerve from it. Let none in the monastery follow their own wills. Neither let any one presume within or without the monastery perversely to contend with his Abbot; which if he do, let him be subject to regular discipline. Notwithstanding, let the Abbot do all things with the fear of God, and ob-

servance of the Rule; knowing that he shall undoubtedly give an account of all his judgments to God,—our most just Judge.

And if any lesser things are to be done for the benefit of the monastery, let him only use the counsel of the seniors, as it is written: "Do all things with counsel, and thou shalt not afterwards repent thee of it."

CHAP. IV.

WHAT ARE THE INSTRUMENTS OF GOOD WORKS.

First of all, to love our Lord God with all his heart, with all his soul, and with all his strength.

Then his neighbour as himself.

Then, not to kill. Not to commit adultery.

Not to steal. Not to covet. Not to bear false witness.

To honour all men. And what he will not have done to himself, let him not do to another.

To deny himself to himself, that he may follow Christ. To chastise his body. Not to seek after delights. To love fasting. To relieve the poor. To clothe the naked. To visit the sick. To bury the dead. To help those that are in tribulation. To comfort the sad. To withdraw himself from worldly businesses. To prefer nothing before the love of Christ. Not to give way to anger. Not to bear revenge in his mind. Not to foster guile or deceit in his heart. Not to make feigned peace. Not to forsake charity. Not to swear at all, lest, perhaps, he forswear himself. To speak the truth from heart and mouth. Not to do evil for evil. Not to do any injury. Yea, and patiently to suffer an injury done. To love his enemies. Not to

speak ill of such as speak ill of him, but rather to speak well of them. To suffer persecution for justice. Not to be proud. Not a lover of wine. Not a great eater. Not drowsy. Not slothful. Not a murmurer. Not a detracter. To put his trust in God. When he shall see any good thing in himself, let him attribute it to God, not to himself. But let him always know that evil is done by himself, and therefore let him attribute it to himself. To fear the day of judgment. To be afraid of hell. To desire life everlasting with spiritual thirst. To have death always before his eyes. To observe every hour the actions of his life. To know for certain that God beholdeth him in every place.

Presently, with the remembrance of Christ, to put away evil thoughts entering into his heart, and to reveal them to his spiritual Father. To keep his mouth

from evil and naughty words. Not to love much talking. Not to speak vain words, and such as move laughter. Not to love much and dissolute laughter.

Willingly to hear holy reading. To pray often devoutly. To confess daily to God, in prayer, evils past, with tears and sighs. To amend those evils for the time to come. Not to fulfil the desires of the flesh. To hate his own will. To obey the commands of the Abbot in all things, although he himself, (which God forbid) should do otherwise, being mindful of that precept of our Lord's, "What they say, do ye; but what they do, do ye not." Not to desire to be called holy till he be so; and first to be so, that he may be truly called so. Daily to fulfil, in deeds, the commandments of God. To love chastity. To hate no man. To fly envy and emulation. Not to love contention. To fly haughtiness. To

reverence his elders. To love his inferiors for Christ's sake. To pray for his enemies. To make peace with his adversary before the setting of the sun. And never to despair of God's mercy.

Behold these are the instruments of spiritual profession; which things, when they shall night and day constantly be performed by us, and laid open in the day of judgment, that reward shall be given us in recompence by our Lord, which he hath promised that eye hath not seen, nor ear heard, nor hath it ascended into the heart of man, what God hath prepared for those that love him. The workhouse where all these things are to be done, is the cloister of the monastery, and stability in the congregation.

CHAP. V.

OF THE OBEDIENCE OF THE DISCIPLES.

THE first degree of obedience is obedience without delay. This beseemeth those who esteem nothing more dear to them than Christ, by reason of the holy profession they have made, or for the fear of hell, or hope of glory in life everlasting. Presently, as soon as anything shall be commanded them by the Superior, as if it were commanded by God, they shall make no delay in doing it. Of whom our Lord saith: "From the hearing of the ear he hath obeyed me." And to superiors and teachers he saith: "He who heareth you, heareth me."

Therefore such persons as these, leaving presently all their own conveniences, and forsaking their own will, casting out of their hands and leaving imperfect what they were about, with the speedy foot of

obedience, follow with deeds the voice of the commander. And as it were in one moment the command of the master and the perfect work of the disciple in the fear of God, go both jointly together, and are speedily effected by those who thirst after life everlasting. These take the narrow way, of which our Lord saith: "narrow is the way which leadeth to life," not living according to their own desires and pleasures; but living in monasteries, and having an Abbot over them, walking according to his directions and commands. Without doubt such as these imitate that sentence of our Lord, where he saith: "I came not to do my own will, but the will of Him who sent me." And this obedience will then be acceptable to God, and pleasing to men, if that which is commanded be done, not fearfully, slowly, coldly, or with murmuring, or with an answer shewing unwilling-

ness. Because the obedience which is given to superiors is given to God ; who hath said, "he who heareth you, heareth me." And it ought to be done by the disciples with a good will; because God loveth a cheerful giver. If the disciple obey with an ill will, and shall murmur not only in words, but also in his heart, though he fulfil what is commanded him, it will not be acceptable before God, who considereth the heart of the murmurer. And for such work he shall not get reward, but rather incurreth the penalty of murmurers, if he do not amend and make satisfaction.

CHAP. VI.

OF SILENCE.

Let us do according to the saying of the Prophet, "I have said, I will keep my ways, that I offend not in my tongue.

I have been watchful over my mouth. I have held my peace and humbled myself, and been silent from speaking good things." If therefore, sometimes according to this saying of the Prophet, for silence sake we are to abstain from good talk ; how much more ought we to refrain, for the guilt and penalty of sin, from evil words. Therefore, for the gravity of silence, let leave of speaking seldom be given, even to perfect disciples, though of good and holy matters, and tending to edification. Because it is written, "In much speaking thou shalt not avoid sin." And in another place, "Death and life are in the hands of the tongue." For it behoveth a Master to speak and teach, and it beseemeth a disciple to hold his peace and to hear. Therefore, if anything be to be asked of the Prior, let it be done with all humility, subjection and reverence, that they may not seem to speak

more than is necessary. But scurrilities or idle words and such as move laughter, we utterly condemn and forbid in all places. And do not permit a disciple to open his mouth to such speeches.

CHAP. VII.

OF HUMILITY.

The Holy Scripture cryeth to us Brethren, saying, "Every one who exalteth himself shall be humbled, and he who humbleth himself shall be exalted." Hereby declaring to us, that all exaltation is a kind of Pride, which the Prophet sheweth how carefully he avoided, saying: "Lord my heart is not exalted, neither are my eyes lifted up; neither have I walked in great things, nor in wonders above myself." But what? "If I did not think humbly, but have exalted my soul; as a child weaned from his mother,

so wilt thou reward my soul." Wherefore brethren, if we will attain to true humility, and will speedily come to that heavenly exaltation to which we ascend by the humility of this present life; by our ascending actions that ladder is to be set up, which appeared to Jacob in his sleep, where he saw angels descending and ascending. That descent and ascent signifieth nothing else but that we descend by exalting ourselves, and ascend by humbling ourselves. And this ladder thus erected is our life here in this world, which by humility of heart is lifted up to heaven by our Lord; and the sides of this ladder we understand to be our body and soul, in which the Divine Majesty hath placed divers degrees of humility and discipline to be ascended.

THE DEGREES OF HUMILITY.

The first degree of humility is to have always the fear of God before his eyes, and

not to forget himself. But to be still mindful of all things that God hath commanded; and to remember that such as contemn God fall into hell for their sins; and that everlasting life is prepared for such as fear him. And so to keep himself from all sin and vice of thought, word, eyes, hands, feet, and self-will; and speedily to cut off all fleshly desires. Let him think himself to be always beheld from heaven by God; and all his actions, wheresoever he be, to lie open to His divine sight, and to be presented to God every hour by his angels. The prophet declareth this when he affirms God to be always present to our thoughts, in these words: "God searcheth the heart and reins;" and "Our Lord knoweth the thoughts of men that they are vain;" and again, "Thou hast understood my thoughts afar off;" and "The thought of man shall confess to thee." Let, there-

fore, the humble brother, that he may be careful to avoid evil thoughts, always say in his heart: "Then shall I be without spot before him, if I shall keep me from mine iniquity." The Scripture also forbiddeth us to do our own will, saying: "Leave thy own will and desire." And besides, we beg of God in our daily prayer that his will may be done in us.

We are taught, therefore, with good reason, to take heed of doing our own will; the Scripture saying: "There are ways which seem right to men, the end whereof plunge even into the deep pit of hell." And again, speaking of negligent persons: "They are corrupted and made abominable in their pleasures." And in the desires of the flesh. We ought to believe God to be always present to us, according to that of the prophet, speaking to our Lord: "Before thee is all my desire." Let us, then, take heed

of ill desires, because death is near to the entrance of delight, whereupon the Scripture commandeth: "Follow not thy concupiscences." If, therefore, the eyes of our Lord behold both good and bad, and our Lord always looks down from heaven upon the sons of men, to see who is understanding or seeking God; and that our works are by our angel guardians day and night told to our Lord and Maker; we must always take heed, brethren, lest (as the prophet in the psalm sayeth) God sometimes behold us declining to evil, and become unprofitable; and though He spare us for the present, because He is merciful and expecteth our conversion and amendment, lest he say to us hereafter: "These things thou hast done, and I have held my peace."

The second degree of humility is, if not loving his own will, he seek not to satisfy his desires, but imitate that saying of our

Lord: "I came not to do my own will, but the will of Him who sent me." The Scripture likewise sayeth: "The will hath punishment, and necessity purchaseth a crown."

The third degree of humility is, if for the love of God he submit himself with all obedience to his Superior, imitating our Lord, of whom the Apostle saith: "He was made obedient even unto death"

The fourth degree of humility is, if that in obedience, hard and contrary things being enjoined, and also injuries being done to him, he embrace them patiently with a quiet conscience; and suffering grow not weary, according to that of the Scripture: "Who persevereth to the end shall be saved." And again: "Let thy heart be comforted and expect our Lord." And shewing that the faithful man ought for our Lord to bear all things, though never so contrary, He saith, in the per-

son of the sufferers : " For thee we suffer death all the day long ; we are esteemed as sheep of the slaughter." And being assured by hope of a reward at God's hands, they go on rejoicing and saying : " But in all these things we overcome by the help of Him who hath loved us." And likewise in another place the Scripture saith : " Thou hast proved us, O Lord ; Thou hast tried us with fire as silver is tried. Thou hast brought us into the snare ; Thou hast laid tribulation upon our backs." And to shew that we ought to be under a Prior or Superior, He follows on saying : " Thou hast placed men over our heads." Fulfilling, also, by patience, the precept of our Lord in adversities and injuries, being struck on the one cheek they offer the other ; leave their cloaks to him who takes away their coat ; and being constrained to carry a burden one mile, go two miles.

And with Paul the Apostle, they suffer false brethren and persecutions, and bless those who revile and speak ill of them.

The fifth degree of humility is, to manifest to his Abbot, by humble confession all the ill thoughts of his heart, and secret faults committed by him. The Scripture exhorteth us hereunto, saying: "Reveal thy way to our Lord, and hope in him." And again: "Confess to our Lord because He is good, because His mercy is for ever." And furthermore the prophet saith: "I have made known unto Thee mine offence, and I have not hidden mine injustices. I have said, I will declare openly against myself to our Lord mine injustices; and Thou hast pardoned the wickedness of my heart."

The sixth degree of humility is, if a monk be content with all baseness and extremity, and in all things which are

enjoined him, he think himself an evil and unworthy servant, saying with the prophet: "I have been brought to nothing and knew it not; I have been made like a beast before Thee, and yet I am always with Thee."

The seventh degree of humility is, that he not only pronounce with his tongue, but also with his very heart believe himself to be inferior to all and most abject, and humbling himself say with the prophet: "I am a worm, and not a man, the reproach of men, and the outcast of the people. I am exalted, humbled and confounded." And again: "It is good for me that Thou hast humbled me, that I may learn Thy commandments."

The eighth degree of humility is, that a monk do nothing but what the common Rule of the monastery, or the example of his seniors, teach and exhort him.

The ninth degree of humility is, for a

monk to refrain his tongue from speaking and be silent till a question be asked him, remembering the saying of the Scripture: "In many words sin shall not be avoided; and that a talking man shall not be directed upon earth."

The tenth degree of humility is, not to be facile and prompt to laughter; for it is written: "The fool exalteth his voice in laughter."

The eleventh degree of humility is, for a monk, when he speaketh, to speak gently and without laughter, humbly, with gravity or few words, and discreetly, and not be clamorous in his voice; for it is written: "A wise man is known by speaking few words."

The twelfth degree of humility is, for a monk not only to have humility in his heart, but also to shew it in his exterior to all that behold him; at work in the monastery, in the oratory, in the garden,

in the field, in the way, or wheresoever he may be, sitting, walking, or standing, that he have always his head inclined, and his eyes fixed on the ground, thinking himself ever guilty for his sins, and ready to be presented before the dreadful judgment seat of God, and so saying to himself with the Publican in the Gospel: "Lord, I am a sinner, and am not worthy to lift up mine eyes to heaven." And again, with the prophet: "I am bowed down and humbled on every side"

And thus all these degrees of humility being ascended, a monk shall presently come to that love of God which is perfect and expelleth fear, whereby all things which at the beginning he observed through fear, he shall now begin to do by custom, without any labour, as it were naturally, not for the fear of hell, but for the love of Christ; and out of a

good custom and a delight in virtue, which our Lord will by the Holy Ghost vouchsafe to work in His servant, now clear from vice and sin.

CHAP. VIII.

OF THE DIVINE OFFICE IN THE NIGHT.

In the winter time,—that is, from the Calends of November till Easter,—according to a reasonable consideration, let them rise at the eighth hour of the night, that they may rest till a little after midnight, and then after digestion rise. As for the time that remains after Matins, let the brethren who want something of the Psalter or lessons, bestow it on the meditation or study thereof. But from Easter to the Calends of November, let the hour for Matins be so ordered, that a little time being left for the brethren to go forth to the necessities of nature, by

and bye, the Lauds which are to be said about the break of day, may begin.

CHAP. IX.

HOW MANY PSALMS ARE TO BE SAID IN THE NIGHT HOURS.

In winter time, having first said the verse, *Deus in adjutorium meum intende, Domine ad adjuvandum me festina*, then *Domine labia mea aperies et os meum annunciabit laudam tuam*, is to be repeated thrice. To which is to be added the third Psalm, and after it a Gloria. Then the 94th Psalm, with an anthem, is to be said or sung. Next after, let a hymn follow; and then six psalms, with anthems; which being said with a verse, let the Abbot give blessing. Then all sitting down on benches, let the brethren read three lessons by turns, the

book lying on a trill, and after every lesson let a responsory be sung. Let two responsories be said without a gloria; but after the third lesson, he who singeth it let him also sing a gloria, which when the singer beginneth, let all rise from their seats, for the honour and reverence of the Holy Trinity. And let the Scriptures, as well of the Old Testament as the New, be read at Matins, and the expositions upon them made by the most famous orthodox Catholic Fathers. After these three lessons and their responsories, let other six psalms follow, sung with Alleluia. After this, let a lesson out of the Apostle be recited by heart, and a verse, and the supplication of the Litanies that is a Kyrie Eleison; and so end the Matins, or Night Vigils.

CHAP. X.

HOW THE MATINS OR NIGHT-OFFICE IS TO BE CELEBRATED IN SUMMER.

From Easter till the Calends of November, let the same number of psalms be observed as before we have appointed, but let not the lessons be read because of the shortness of the night, but in place of those three lessons, let one be said by heart out of the Old Testament, and after that a short responsory; and let the rest be performed as before was appointed; so that there never be fewer than twelve Psalms said at Matins, besides the 3rd and 94th Psalms.

CHAP. XI.

HOW THE MATINS OR NIGHT OFFICE IS TO BE CELEBRATED ON SUNDAYS.

On the Sunday, let them rise to Matins more timely, and observe this order,—

that six psalms being sung, as before we have ordained, and the verse, let all sit down modestly in their seats, each one in their order; let four lessons be read out of a book with their responsories, and in the fourth only, let him that sings it say the Gloria; at the beginning of which let all rise with reverence. After these lessons, let six more psalms follow in order with their anthems, and a verse as before. After which again, let there be read other four lessons with their responsories, in the same order as the former. And then let three Canticles be said out of the Prophets, such as the Abbot shall appoint, which Canticles are to be sung with Alleluia. Then the verse being said, and the Abbot having given the Benediction, let other four lessons be read out of the New Testament in the same order as before; and after the fourth Responsory, let the Ab-

bot begin the hymn *Te Deum laudamus*, which being said, let the Abbot read a lesson of the Gospel, all standing with reverence and awe; which being read, all answer Amen; and then let the Abbot presently go on with the hymn *Te decet laus*; and the blessing being given let him begin Lauds. This order is always to be observed on Sundays in saying the Vigils or Matins, as well in summer as winter; except, perchance, (which God forbid it happen) they rise late, because then somewhat is to be shortened of the lessons or responsories. But let good heed be taken that this happen not; and if it do, let him by whose neglect it happeneth make satisfaction for it in the Oratory.

CHAP. XII.

HOW THE SOLEMNITY OF LAUDS IS TO BE PERFORMED.

For the Sunday Lauds, let first the 66th Psalm be said plain without anthem, after which say the 50th Psalm with alleluia, and after that the 117th Psalm and the 62nd Psalm. Then the Benedictions and prayers, with a lesson out of the Apocalypse by heart; and a responsory, a hymn, and a verse, with a a Canticle out of the Gospel and the Litanies, and so end.

CHAP. XIII.

HOW THE LAUDS ARE TO BE CELEBRATED ON PRIVATE DAYS.

On private days, let the Lauds be thus celebrated.—Let the 6th Psalm be said

without an anthem, plain; and protracting it, (as upon Sundays) that all may come to the 50th, which is to be said with an anthem. After which, let other two psalms be said according to the custom; that is, on Monday the 5th and 35th; on Tuesday the 42nd and 56th; on Wednesday the 63rd and 64th; on Thursday the 87th and 89th; on Friday the 75th and 91st: and on Saturday the 102nd, and the Canticle of Deuteronomy is to be divided into two glorias. But on other days let every canticle be said in iis day out of the Prophets, according to the practice of the Church of Rome. After these, let the praises or Laudate follow; then a lesson without book out of the Apostle, a responsory, a hymn, and a verse; a Canticle out of the Gospel; the Litanies; and so end. And let this always be observed, that in the end of Lauds and Even-song, our Lord's Prayer

be said by the Prior aloud, that all may hear it, for fear of scandals that are wont to arise, but being put in mind by the covenant of this prayer, in which they say "forgive us our trespasses as we forgive them that trespass against us," they may purge themselves of this vice. But in celebrating other hours, let only the last part be said aloud, that all may answer, "Sed libera nos a malo."

CHAP. XIV.

IN WHAT MANNER MATINS IS TO BE CELEBRATED ON THE FEAST DAYS OF SAINTS.

Upon the feasts of Saints, and on all solemnities, let the same order be observed as upon Sundays, only let there be said Psalms, anthems, and lessons pertaining to the day; but for the rest, let the aforesaid manner be observed.

CHAP. XV.

AT WHAT TIMES ALLELUIA IS TO BE SAID.

From the holy Feast of Easter until Whitsuntide, without intermission, let Alleluia be said, as well with the psalms as the responsories. From Whitsuntide till the beginning of Lent, let it be said at the Nocturns with the six last psalms only. And upon every Sunday out of Lent, let the Canticles of Lauds, Prime, Tierce, Sexte and None, be said with Alleluia; but Even-song with Anthems. And let the responsories never be said with Alleluia, but only from Easter till Whitsuntide.

CHAP. XVI.

IN WHAT MANNER THE WORK OF GOD, OR DIVINE SERVICE, IS TO BE PERFORMED IN THE DAY TIME.

"Seven times a day," saith the prophet,

I have sung praises to Thee. Which sacred number of seven shall be accomplished by us, if at these times of Lauds, Prime, Tierce, Sexte, None, Even-song, and Complin, we perform the office and duty of our service; because of these hours the prophet hath said: "Seven times in the day I have sung praise to Thee." For of the Night Vigils or Matins the self-same prophet says: "At midnight I did rise to confess to Thee." Therefore at these times, let us give praises to our Saviour, for the judgments of His justice; that is at Lauds, Prime, Tierce, Sexte, None, Even-song and Complin; and in the night let us rise to confess unto Him.

CHAP. XVII.

HOW MANY PSALMS ARE TO BE SAID AT THE REST OF THE HOURS.

We have already set down the order

of the Office for the Nocturns and Lauds, now let us dispose of the hours following. At the first hour or Prime, let three Psalms be said severally, and not under one Gloria, and a Hymn of the same hour presently after the verse "*Deus in adjutorium meum intende, Domine ad adjuvandum me festina*," before the Psalms. And at the end of the Psalms, let there be recited a lesson, a verse and Kyrie Eleison, and let them have licence to depart. Tierce, Sexte and None, are to be recited after the same order; that is, a verse and a hymn, at the same hour three psalms, then a lesson, a verse, a Kyrie Eleison, and after that leave to depart. If the convent be great, let them be sung with anthems, if little, only recited. But let Even-song be said with four psalms and anthems, after which psalms let a lesson be recited, then a responsory, a hymn, a verse, a canticle out of the Gos-

pel, the Litany, and our Lord's Prayer, and so end. For Complin let there be three psalms recited plain, without anthems, after which a hymn fit for that hour, a lesson, a verse, Kyrie Eleison and a Benediction, and so make an end.

CHAP. XVIII.

IN WHAT ORDER THE PSALMS ARE TO BE SAID.

In the day hours, first of all, let them always begin with the verse *Deus in adjutorium meum intende, Domine ad adjuvandum me festina*, and a Gloria, then the hymn of that hour. At Prime on Sundays, there are to be said four chapters of the 118th Psalm. And at the rest of the hours, to wit, Tierce, Sexte and None, let there be said three chapters of the same 118th Psalm. At Prime on Monday, let there be said three psalms, that is, the first, second and sixth, and so

every day at Prime till Sunday, let three psalms be said in order unto the 19th Psalm, but so that the 9th and 17th Psalm be divided into two Glorias. And so it will fall out, that on the Sunday at Matins we shall always begin from the 20th Psalm. At Tierce, Sexte and None, of the Sundays, let the nine chapters which remain of the 118th Psalm be said by three and three at the same hours. The 118th Psalm, therefore, being said over in two days, to wit, Sunday and Monday; at Tierce, Sexte and None, upon Tuesday; let the Psalms be sung in order by three and three, from the 119th to the 127th, that is, nine psalms. And these psalms are always to be repeated at the same hours the rest of the week till Sunday; an uniform order also of the hymns, lessons and verses, being every day observed; so that they may on every Sunday begin from the 118th Psalm.

Even-song is every day to be sung with four psalms, which psalms are to begin from the 109th Psalm, going on to the 147th; excepting only such as are sequestered for other hours, that is, from the 117th Psalm to the 127th, and the 133rd to the 142nd. All the rest are to be said in Even-songs. And because there fall three psalms short, those psalms which are found longest are to be divided, that is, the 138th, the 143rd, and the 144th; and let the 116th, because it is short, be joined with the 115th. The order, therefore, of the psalms for Even-song being set down, let the other things, that is lessons, responsories, hymns, verses and canticles, be ordered as we have said before. At Complin let the same psalms be repeated every day, that is the 4th, 90th, and the 133rd.

The order of the day office being thus disposed, let all the psalms which remain

be equally divided into the seven Matins or Night Vigils, dividing still the psalms which are longest, and let twelve be appointed for every night. And if this disposition and distribution of the psalms displease any, let him, if he think good, order them otherwise, so he provide that every week the whole Psalter of 150 psalms be sung; and that upon Sunday at Matins they begin it again. Because monks shew themselves over-negligent and indevout, if in the course of a week they sing not over the Psalter with the accustomed canticles, since we read that our holy Fathers have courageously performed all that in one day, which God grant we tepid and negligent persons may perform in a whole week.

CHAP. XIX.

OF THE ORDER AND DISCIPLINE OF SINGING.

We believe the divine presence to be in all places, and the eyes of our Lord continually to behold both the good and the bad; but then, especially and particularly, when we are at the work of God. Therefore let us be always mindful of what the prophet saith: "Serve ye our Lord in fear;" and again: "Sing ye wisely;" and "In the sight of angels I will sing unto Thee." Therefore let us consider in what manner, and with what reverence, it behoveth us to be in the sight of God and the Angels, and let us so sing in the Choir, that our mind and voice accord together.

CHAP. XX.

OF THE REVERENCE OF PRAYER.

If we presume not to speak with any great person but with humility and reverence, how much more ought we to present our supplications to our Lord the God of all things, with humility and purity of devotion. And we must know that we shall be heard, not for our many words, but for our purity of heart, and compunction of tears. And therefore prayer ought to be short and pure, unless, perhaps, it be prolonged by the inspiration of divine grace. But in the convent let prayer always be short; and the sign being given by the Prior, let all rise together.

CHAP. XXI.

OF THE DEANS OF THE MONASTERY.

If the community be great, let there be chosen out of it some brothers who are of good repute and holy conversation, and appointed Deans, who are to be careful over their deaneries in all things according to the commandment of God, and the precept of their Abbot. And let such men be chosen for Deans, whom the Abbot may securely rely on to bear part of his burthen. And let them not be chosen by order, but according to their desert of life and learning. And if, perhaps, any of them, puffed up with pride, shall be found worthy of reprehension, and being rebuked once, twice, or thrice, do not amend, let them be put out of office; and others, who are worthy, substituted in their place. And the same we ordain of the Prior or Propositus.

CHAP. XXII.

HOW THE MONKS ARE TO SLEEP.

Let the monks sleep apart in several beds, and let them have bed clothes befitting them, according to the appointment of the Abbot. If it can be, let them sleep in one place. But if the number permit it not, let them sleep by ten or twenty in a place, with their several seniors who have care of them. And let a candle burn in the same cell till morning Let them sleep clothed and girt with girdles or cords, but let them not have knives by their sides while they sleep, lest, perhaps, they be hurt thereby in sleeping. And let the monks be always ready, that as soon as the sign is heard, rising speedily, each one may hasten to come before his fellows to the work of God, yet with all gravity and modesty. Let not the younger brethren

have beds by themselves, but mixed with the elder; and rising, let them modestly exhort one another to the work of God; for the excuses and delays of such as are sluggish.

CHAP. XXIII.

OF EXCOMMUNICATION FOR OFFENCES.

If any brother shall be found stubborn, disobedient, proud, murmuring, or contrary in any thing to the holy Rule, or to contemn the orders of his seniors, let that man, according to the precept of our Lord, be once or twice secretly admonished by his seniors; and if he do not amend, let him be reprehended publicly before all; but if with all this he amend not, then let him be liable to excommunication, if he understand what kind of punishment it is. And if he be obstinate, let him be liable to corporal punishment.

CHAP. XXIV.

WHAT THE MANNER OF EXCOMMUNICATION OUGHT TO BE.

ACCORDING to the quality of the fault, the measure of excommunication or punishment ought to be extended; which is to depend on the judgment of the Abbot. If any brother be found in a lesser fault, let him be deprived of the participation of the table: the manner of this deprivation shall be this;—that in the oratory, he shall neither begin psalm nor anthem, nor recite a lesson, until he have made satisfaction. And let him take his refection of meat alone, after the brethren have taken their refection, in such measure and at such time as his Abbot shall think fitting; as, for example, if the brethren take their refection at the sixth hour, let that brother at the ninth; if the brethren at the ninth, let him in the

evening; until, by due satisfaction, he obtain pardon.

CHAP. XXV.

OF MORE GRIEVOUS FAULTS.

But that brother who is guilty of more grievous faults, is to be suspended both from the table and the oratory. And let none of the brethren discourse with him, or keep him company; let him be alone at the work enjoined him, persisting in penance and sorrow: knowing that terrible sentence of the Apostle, who sayeth that such a man is delivered to Satan to the destruction of the flesh, that his spirit may be saved in the day of our Lord. And let him take his allowance of meat alone, in such measure and time as the Abbot shall think fit; neither let any man bless him passing by, nor the meat which is given him.

CHAP. XXVI.

OF THOSE THAT KEEP COMPANY WITH EXCOMMUNICATED PERSONS WITHOUT THE COMMAND OF THE ABBOT.

If any brother shall presume, without the command of the Abbot, to join himself in any sort to an excommunicated brother, or to talk with him, or send to him, let him incur the same penalty of excommunication.

CHAP. XXVII.

HOW THE ABBOT OUGHT TO BE CAREFUL OF SUCH AS ARE EXCOMMUNICATED.

Let the Abbot have a special care of the delinquent brethren; for the physician is not needful for such as are in health, but for the sick. And therefore he ought to use all the means of a wise physician, and to send to them some private com-

forters, that is, some ancient and discreet brethren, who may, as it were, secretly comofrt the troubled brother, and stir him up to humble satisfaction. And let them comfort him, that he be not oppressed with over-much sorrow; but as the apostle saith, let charity be confirmed in him, and let all pray for him. The Abbot ought to be very solicitous and careful, with all prudence and industry, that he lose none of the sheep committed to his charge. Let him know that he hath undertaken the charge of infirm souls, and not use any tyrannical authority over such as are well. And let him fear the threatenings of the prophet, by whom God saith: "What ye saw well liking, that you take to yourselves; and what was weak you threw away" Let him imitate the pious example of the good shepherd, who, leaving ninety-nine sheep in the mountains, went to seek one sheep which

was gone astray, on whose infirmity he took such compassion, that he vouchsafed to lay it on his shoulders, and so to carry it back to the flock.

CHAP. XXVIII.

OF THOSE WHO, BEING OFTEN CORRECTED, DO NOT AMEND.

If a brother have often been admonished of a fault, or been excommunicated, and yet do not amend, let him be more severely corrected and punished with stripes. And if for all this he amend not, but rather, being puffed up with pride, (which God forbid) will also defend his doings; then let the Abbot do like a wise physician, after that he hath applied the fomentations and ointments of good exhortations, the medicines of divine Scriptures, and last of all, the punishment of excommunication, and the

stripes of rods, and yet find his labours take not effect; let him add that which is more than all this, to wit, his prayer, and the prayers of all the brethren for him, that our Lord, who can do all things, would vouchsafe to work a cure upon the infirm brother: and if by this means he be not healed and amended, then let the Abbot use the sword of abscission, according to the saying of the apostle: "Take away evil from amongst you;" and again: "if the unfaithful, breaking his promise, depart; let him depart, lest one diseased sheep infect the whole flock."

CHAP. XXIX.

WHETHER BRETHREN GONE OUT OF THE MONASTERY, OUGHT TO BE RECEIVED AGAIN.

That a brother, who through his own

fault goeth forth, or is cast forth from the monastery, if he will return, let him promise, first, the amendment of the fault for which he went forth; and then let him be received into the lowest rank, that by this his humility may be tried. And if he go out again, let him be received again till the third time.

But afterwards, let him know that all entrance will be denied him.

CHAP. XXX.

OF CHILDREN OF YOUNGER YEARS, HOW THEY ARE TO BE CORRECTED.

Every age and understanding ought to have a proper government. And therefore, as often as children or such as are younger in age, and cannot understand how great a punishment excommunication is; let such as these, when they offend,

be punished with rigorous fasting, or sharp stripes, that so they may be cured.

CHAP. XXXI.

WHAT KIND OF MAN THE CELLERARIUS OF THE MONASTERY OUGHT TO BE.

Let such a one be chosen out of the convent to be Cellerarius of the monastery, who is wise, grave of behaviour, sober, no great eater, not turbulent, not injurious, not slow or negligent, nor prodigal; but one that feareth God, who may be as a father to all the convent; let him have care of all things, and let him do nothing without the command of his Abbot. Let him observe such things as are commanded him; and let him not contristate his brethren. And if any brother request any thing of him that is not reasonable, let him not contristate him by contemning him, but let him with

humility and just cause deny his unreasonable request; let him have regard to his own soul, and be mindful of that rule of the Apostle, that he who serveth well getteth himself a place amongst the just. Let him have a diligent care of the sick, of the infants, of the guests, and of the poor: for of all these, let him know, at the dreadful judgment day he is to give an account: let him keep and regard all the vessels and goods of the monastery, as if they were sacred vessels of the altar; and let nothing be neglected, never. Let him neither be covetous, nor prodigal, nor a waster of the goods of the monastery. But let him do all things with moderation, and according to the command of the Abbot. Above all things, let him seek to conserve humility; and if any thing be asked of him which he hath not to give, let him at the least afford a good answer; for it is written, a good

answer is before the best guest. Let him have care of all things which the Abbot enjoineth him, and let him not presume to do any thing which he forbiddeth. Let him give to the brethren their allowance of meat appointed, without lessening or delaying it, that they be not scandalised, being mindful of our Lord's saying in the Gospel what he deserveth that shall scandalise one of the little ones. If the convent be great, let assistance be given him, that so being helped, he may quietly perform the office committed to his charge. Let such things as are to be given or asked, be given and asked at convenient hours, that no man may be troubled or contristated in the house of God.

CHAP. XXXII.

OF THE IRON TOOLS OF THE MONASTERY.

For keeping the iron tools, clothes, or other things belonging to the monastery, let the Abbot provide brethren, of whose life and conversation he may be secure, and to them let him allot all things to be kept, as he shall judge most expedient. Of all which things let the Abbot keep a note, that when other brethren succeed, the one may know what he takes, and the other what he quitteth; and if any one shall sluttishly or negligently handle the things of the monastery, let him be rebuked. And if he do not amend, let him be liable to discipline.

CHAP. XXXIII.

WHETHER THE MONKS OUGHT TO HAVE ANY THING PROPER TO THEMSELVES.

THE vice of giving or taking without the leave of the Abbot, or calling of any thing whatsoever, even of a book or pen, his own, is especially to be rooted out of the monastery: because it is not lawful for them to have their bodies or wills in their own power. But to hope for all necessaries from the father of the monastery. Nothing which the Abbot doth not give or permit may be lawfully kept; but all things are to be in common as it is written. Nor let any one call, or presume any thing to be his own. And if any one shall be found to be given to this most wicked vice, let him be admonished once or twice, and if he do not amend, let him be subject to correction.

CHAP. XXXIV.

WHETHER ALL OUGHT TO HAVE NECESSARIES ALIKE.

As it is written, let there be distributed to each one according to their necessity; to signify, not that there shall be exception of persons, (which God forbid), but that consideration be had of every one's infirmities. And therefore let him who needeth less, give God thanks, and not be contristated. And he who needeth more, let him be humbled for his infirmity, and not proud for the mercy shewed him, and so all the members shall be in peace. Above all things, take heed there be no murmuration upon any occasion whatsoever, by word or sign; and if any one shall be found faulty in this, let him be liable to most severe discipline.

CHAP. XXXV.

OF THE WEEKLY OFFICERS WHICH ARE TO BE IN THE KITCHEN.

The brethren are so to serve each other, that no man be excused from the office of the kitchen, unless they be hindered by sickness or other business of more profit. Because from thence a greater reward is gotten. And for the weaker sort let them have help, that they may do it with alacrity and not with sadness; and let all generally have help and solace, according as the number of the convent and situation of the place shall require. If the convent be great, let the Cellerarius be excused from the kitchen, and as we have said before, such as are employed in matters of greater profit. But let the rest serve each other in charity. He who goeth out of the week, let him upon Saturday make all things clean. Let

him wash the linen with which the brethren wipe their hands and feet. And let him give back by tale to the Cellerarius the vessels of his office made clean and whole, that he may know what he giveth and what he taketh.

And these weekly officers may take an hour before refection, each one a draught of drink, and a piece of bread above the appointed allowance, that at the hour of refection they may serve their brethren without murmuring or great labour. Notwithstanding, on solemn days let all forbear till Mass. The week officers entering in and going out, upon Sunday in the oratory, presently after Lauds, shall make a low inclination at the feet of their brethren, and desire to be prayed for. And he who goeth out that week, shall say this verse, "Benedictus es Domine Deus, qui adjuvisti me et consolatus es me," which being thrice repeated, let him who

goeth out receive his blessing, and let him who entereth immediately follow and say, "Deus in adjutorium meum intende," and let this be likewise thrice repeated by all. And having received his blessing, let him enter into his office.

CHAP. XXXVI.

OF THE SICK BRETHREN.

Before and above all things, a special care is to be had of the sick, so that they be served even as Christ himself, because he hath said: "I have been sick, and ye have visited me." And "what ye have done to one of these little ones, ye have done to me." Let the sick brethren consider that they are served for the honour of God, and therefore let them not contristate their brethren who serve them, with their superfluities. Who notwithstanding are patiently to be borne withal,

because of such a more abundant reward is gotten. Therefore let the Abbot have a special care they be not neglected. For the sick brethren let there be a cell appointed by itself, and a servitor fearing God, that is diligent and careful. Let the use of baths be allowed to the sick, as often as shall be expedient; but to such as are in health, especially to young men, let it be seldom granted. Moreover, let eating of flesh be granted to such as are sick and weak, for their recovery. But when they are recovered, let them after the accustomed manner, wholly abstain from flesh. And let the Abbot have a special care, that the Cellerarius or servitors neglect not the sick, because whatsoever is done amiss by his disciples, is imputed to him.

CHAP. XXXVII.

OF OLD MEN AND INFANTS.

ALTHOUGH man's nature itself be inclined to pity these ages,—that is, old men and infants, notwithstanding it is also fitting that by the authority of the Rule they should be provided for. Let, therefore, their weakness be always considered, and let the rigor of the rule in victuals be by no means kept with them, but let there be a pious consideration had of them, and let them come timely to the canonical hours.

CHAP. XXXVIII.

OF THE WEEKLY READER.

READING ought not to be wanting at the table, while the brethren eat; neither ought any one to presume to read, who shall take up the book by hap-hazard;

but let him that is appointed to read for the whole week enter in upon Sunday. And then after Mass and Communion let him desire all to pray for him, that God may keep from him the spirit of pride, and let this verse be thrice repeated in the oratory, he first beginning it: "*Domine labia mea aperies, et os meum annuntiabit laudem tuam.*" Then after the benediction given, let him enter in to read. Let great silence be kept at the table, so that no voice or muttering be heard, but only of the reader; and for such things as are necessary for meat and drink, let the brethren so provide, that no man need to ask anything. And if anything shall be wanting, let it be asked rather by the sound of some sign, than by voice; nor let any one there presume to ask anything of that which is read, or anything else, lest occasion of speech be given; unless, perhaps, the Prior will

make some brief exhortation for the edification of the brethren. And let the hebdomadarius (i. e. weekly reader) take a little pottage before he begin to read, for holy communion sake; and lest, perhaps, it be troublesome to him to fast so long; and afterwards let him eat with the other weekly officers of the kitchen, and servitors. And let not the brethren sing or read by order, but only such as may edify the hearers.

CHAP. XXXIX.

OF THE MEASURE OR QUANTITY OF MEAT.

At the daily refection, as well of the sixth as the ninth hour, at all tables, we think two dishes of hot pulse will be fitting, by reason of the infirmities of divers persons, that he who cannot eat of one may make his refection of the other. Let, therefore, two dishes of hot pulse

suffice the brethren ; and if there be any apples or fruit, let them have it for a third dish. Let a pound of bread be the allowance for one day, whether there be one refection or both dinner and supper ; and if they be to sup, let a third part of that pound be reserved by the Cellerarius for their supper. And if their labour be great, it shall be in the power of the Abbot to add to their ordinary allowance what he shall think expedient, having always a care to avoid excess and surfeiting, that the monks be not overtaken with excess and indigestion, because there is no sin more contrary to a christian than gluttony, and our Lord saith : "See that your hearts be not oppressed with gluttony and drunkenness." But to children of younger age, let not the same quantity be given, but less than to the elder ; observing always moderation and frugality. And let all generally abstain from eating

of four-footed beasts, excepting such as are very weak and sick.

CHAP. XL.

OF THE MEASURE OF DRINK.

Every one hath his proper gift from God, one thus and another thus; and therefore we appoint the measure of other men's victuals not without some scrupulosity. Yet considering the weakness and infirmity of many, we think a pint of wine will suffice each one a day. But to whom God gives the spirit of abstinence, let them know they shall receive their proper reward. And if either labour, heat of the summer, or situation of the place require more, let the Prior do what he thinks good; having ever a care that fulness or gluttony creep not in. And although we read wine to be in no sort the drink of monks, yet because in these

times they will not be so persuaded, let us, at least, consent to do this, that we drink not our fill, but sparingly and with moderation, because wine makes even wise men to apostatize. But where the necessity of the place will not allow the measure appointed, but less, or perhaps none at all, let them praise God that live there, and not murmur. And this above all things, we admonish, that there never be any murmurations.

CHAP. XLI.

AT WHAT HOURS THE BRETHREN ARE TO TAKE THEIR REFECTION.

From the holy feast of Easter until Whitsuntide, let the brethren take their refection at the sixth hour, and sup at night. But from Whitsuntide all the Summer long, if they labour not in the fields, or the extremity of the heat does

not molest them, let them fast Wednesday and Friday till the ninth hour, but on other days let them dine at the sixth hour; which sixth hour of dinner, if they work in the fields, or the heat of the summer be great, shall be continued, at the discretion of the Abbot, and let him so temper all things, that souls may be saved, and what the brethren do, may be done without murmuring. But from the Ides September until the beginning of Lent, let the brethren always refresh themselves at the ninth hour; and from the beginning of Lent until Easter, let them refresh in the evening, but let it be so ordered, that then in the evening there be no need of a light at the time of refection, but that all be done by daylight, yea at all times, whether there be supper or no supper, let the hour of refection be so ordered, that all things be done by daylight.

CHAP. XLII.

THAT NO MAN MAY SPEAK AFTER COMPLIN.

Monks ought to keep silence at all times, but especially in the night hours. And therefore, at all times, whether they be days of fasting or dining, when it is a day of dining, presently after they are risen from supper let them come all together, and being seated, let them read the collations or lives of the Fathers, or some other thing that may edify the hearers, but let them not read the Pentateuch nor Book of Kings, because it will not be profitable for weak understandings to hear this scripture at that hour, yet at other times it may be read. But if it be a fasting day, after that Even-song is said, within a little space let them come to the reading of the collations, as we have said; and four or five leaves being read, or as much as the time permits, all being come

together in this time of reading, and namely, those who perhaps were occupied in some special works enjoined them; when all are assembled together, let them say Complin, and after they go out from Complin, let no leave be granted to speak that night. And if any one shall be found to break this Rule of silence, let him be liable to most severe punishment, except there be some necessary occasion, by reason of the coming in of some guests, or that the Abbot command anything. But let that also be done with great gravity and moderation.

CHAP. XLIII.

OF THOSE THAT COME LATE TO THE WORK OF GOD.

Let all come presently as soon as the sign shall be given, with all haste to the

Divine Office, leaving whatsoever shall be in their hands; yet with gravity, and avoiding all kind of scurility, let nothing therefore be preferred before the work of God; and if any shall come to Matins after the Gloria of the 94th Psalm, (which on purpose we will have to be said with protraction and leisurely) let him not stand in his order in the Choir, but let him stand the last, or in the place which the Abbot shall appoint apart for such negligent people, that he may be in the sight of the Abbot and all the rest, until the work of God be ended, that so he may do penance and make public satisfaction. And we ordain that they stand in the last place or apart, to the end that being seen by all, they may amend even for shame. For it may be such a one who, if he remain out of the Oratory, will perhaps settle himself to sleep or idle talk, and so give occasion to the enemy. Therefore

let him come in, that he lose not all, and be amended for the time to come.

And in the day hours, he that shall come to the work of God after the Verse and Gloria of the first Psalm, according to the aforesaid order, let him stand last, and let him not presume to associate himself to the choir of singers, until he have made satisfaction, except the Abbot shall give leave by his permission, yet so, that afterwards he make satisfaction. And to the hour of refection, he that cometh not before the verse, so that they may say the verse and prayer all together and sit down together at the table, he, I say, that through negligence shall offend in this, let him be rebuked until the second time. If after he do not amend, let him not be admitted to the participation of the common table; but being sequestered from the company of his brethren, let him eat alone, and his portion of wine be taken from him till

satisfaction and amendment. And let him in like manner suffer, who is not present at that verse which is said after meat. Nor let any man presume to take any meat or drink before the appointed time, or after it. Moreover, if any thing be offered to any one by the Prior and he refuse it, at the time he shall desire let him not receive that or anything else until he have made sufficient satisfaction.

CHAP. XLIV.

OF THOSE THAT ARE EXCOMMUNICATED, HOW THEY ARE TO SATISFY.

He who is excommunicated from the Oratory or table for more grievous offences, at the hour in which the work of God is celebrated in the Oratory, let him lay prostrate before the doors of the Oratory saying nothing, but lying his head on the

ground, prostrate all along, at the feet of all those that go out of the Oratory; and let him do this until the Abbot thinks he has made sufficient satisfaction. Who being commanded to come to the Abbot, shall cast himself at his feet, and afterwards at the feet of all his brethren, that they may pray for him. And then, if the Abbot shall command, let him be received into the Choir, and in the rank which the Abbot shall appoint; yet so that he presume not to begin a Psalm or Lesson, or anything else in the Oratory, unless the Abbot again command. And at all hours when the work of God is finished, let him cast himself on the earth in the place where he stands, and let him satisfy in this manner until the Abbot command him to cease from this satisfaction. But they who for little faults are excommunicated only from the table, let them satisfy in the Oratory as long as the

Abbot commandeth ; and let them do this until he bless them and say it suffices.

CHAP. XLV.

OF THOSE WHO COMMIT ANY ERROR IN THE ORATORY.

If any one while he reciteth a Psalm, Responsary, Antiphon, or Lesson shall err, and maketh not humble satisfaction, there before all, let him be liable to greater punishment, as one who will not amend with humility, what by negligence he hath done amiss, and let children be beaten for such faults.

CHAP. XLVI.

OF THOSE WHO OFFEND IN LESSER MATTERS.

If any one whilst he is labouring either in the kitchen, cellar, or any office in the bakehouse, garden, or in any art, shall do

a thing amiss, or break or lose anything, or shall commit any excess, and do not presently come before the Abbot or convent, and of his own accord satisfy and confess his offence, when it shall be known by another, let him be liable to greater punishment. But if it shall be private to his own soul as being a sin, let him only manifest it to his Abbot or spiritual seniors, who know how to cure their own wounds, and not to disclose or publish another man's.

CHAP. XLVII.

OF APPOINTING THE HOUR OF DIVINE SERVICE.

Let it be the Abbot's care night and day to signify the hour of the work of God, either by himself, or committing the care thereof to some vigilant brother, to see that all things be done at competent

hours. And let those who are appointed, begin Psalms and Antiphons each one in their order after the Abbot. And let not any presume to sing or read but he that can so perform the office that the hearers may be edified by it. Which ought to be done with humility, gravity, and awe, and by him whom the Abbot shall appoint.

CHAP. XLVIII.

OF THE DAILY MANUAL LABOUR.

IDLENESS is an enemy of the soul, and therefore at certain hours the brethren ought to be employed in manual labour, and at other times in spiritual reading. And therefore we think that both times may thus be well ordered; that is, from Easter until the Calends of October, in the morning going out from Prime, they do that which shall be required until nearly the fourth hour. And from the

fourth hour till nearly the sixth hour, let them be employed in reading; and after the sixth hour, rising from table, let them rest on their beds with all silence, and he who then perhaps desires to read, let him read so to himself, as not to disquiet others. Let None be said somewhat sooner, about the eighth hour, and after that let them do what they have to do until evening. And if the necessity of the place, or poverty require that they themselves be employed in reaping their corn, let them not be contristated, because they are then truly monks when they live by the labour of their hands, as both our Fathers and the Apostles did. Yet let all things be done in measure by reason of such as are pusillanimous.

And from the Calends of October until Lent, let them be employed in reading till full the second hour, and at the second hour let Tierce be celebrated, then until

the ninth hour, let all labour in the work which is enjoined them. But the first sign of the ninth hour being given, let them all depart from their work, and let them be ready when the second sign shall be made. And after refection let them be employed in reading spiritual books or Psalms.

But in Lent let them be employed in reading from the morning till the third hour complete; and until the tenth hour complete, let them do the work enjoined them. In which time of Lent, let each one take a book out of the Library, and read it all over in order, and let these books be given them in the beginning of Lent. Let there be diligent care taken that there be one or two seniors appointed, who may go up and down the monastery at the hours in which the brethren are employed in reading, to see lest any of them be slothful, or apply himself to idleness or foolish talk, and neglect his reading, and

so be not only unprofitable to himself, but also an impediment to others.

If such a one (which God forbid) be found, let him be reprehended once or twice, and if he amend not, let him be liable to regular discipline, so that others may take warning by it. Neither let one brother associate himself with another at incompetent hours. On Sunday let all be employed in reading, except such as are deputed for officers. And if any one shall be so slothful or negligent, that he will not or cannot meditate or read, let him have some work enjoined him, to keep him from idleness. To the weak brethren and tender of constitution, let such work or art be enjoined, as that they may be kept from idleness, and yet not oppressed with too much labour, so as to be driven away, whose weakness therefore ought to be well considered by the Abbot.

CHAP. XLIX.

OF THE OBSERVANCE OF LENT.

ALTHOUGH at all times the life of a monk ought to be a continual Lent, yet because few are so virtuous, we therefore exhort them at least in this holy time of Lent, to lead their lives in all purity and to wash away all the negligences of former times. Which then we shall rightly perform if we refrain from all vices, and apply ourselves to prayer with weeping, to reading, compunction of heart and abstinence. Therefore in these days let us add something over and above our wonted task, peculiar prayers, and abstinence from meat and drink, so that every one above the ordinary measure appointed him, of his own free will, with joy of the Holy Ghost, offer something to God: that is, that he withdraw from his body somewhat of his meat, drink, sleep, talk, laughter,

and with spiritual joy and desire, expect the holy Easter. Yet let every one make his Abbot acquainted with this very thing which he offers, and let it be done with his prayer and consent. Because whatsoever is done without the permission of the spiritual Father, shall be imputed to presumption and vain-glory, and meriteth no reward. All things therefore are to be done with the leave and permission of the Abbot.

CHAP. L.

OF THE BRETHREN WHO LABOUR FAR FROM THE ORATORY, AND SUCH AS ARE TRAVELLING.

The brethren who are at work very far off, and cannot come in a competent hour to the Oratory, and the Abbot knows it is so, let them there do the work of God, where they labour, kneeling with fear and

reverence. And let those also who are sent a journey, take care not to let slip the appointed hours, but do as well as they can, and by no means neglect to perform their task of divine service.

CHAP. LI.

OF BRETHREN WHO GO NOT FAR OFF.

The brethren who go forth upon any errand, and hope to return that day to the monastery, let them not presume to eat abroad, although they be entreated, unless their Abbot command them. And if they do otherwise let them be excommunicated.

CHAP. LII.

OF THE ORATORY OF THE MONASTERY.

Let the Oratory be that which the name siguifies, and let not any other thing be done or wrought there; the work of God being ended, let all go forth with exceeding great silence, making reverence to God, that the brother who perhaps will peculiarly pray by himself be not hindered then by the fault of another. And if another will also pray privately by himself, let him simply enter, and pray not in a loud voice, but with tears and attention of heart. Therefore let not any who doth not pray, be permitted to stay in the Oratory after the work of God be finished, lest he be a hindrance to others.

CHAP. LIII.

OF THE MANNER OF ENTERTAINING GUESTS.

Let all guests that come to the monastery be entertained like Christ: because he will say, I have been a guest and ye have entertained me. And let due honour be given to all, especially to those of the household of faith and travellers. As soon therefore as a guest is come, let the Prior meet him, or the brethren, with all show of charity; and let them first pray together, and so be associated to each other in peace. And let not the kiss of peace be offered, but after prayer, by reason of the illusions of the devil. And in the salutation itself let all humility be shown. The head being bowed down or all the body prostrate on the earth to all guests coming and going, let Christ, who is received in them be adored in them.

Let the guests received, be brought to prayer, and afterwards let the Prior or whosoever he shall command, sit and keep company with them. Let the divine law be read before the guest that he may be edified, and afterwards let all courtesy be shown to him. Let a regular fast be broke by the Prior for the entertainment of a guest; unless it be a principal day of fast, which ought not to be broken. But let the brethren hold on their custom of fasting. Let the Abbot give water to the guest's hands, and let both the Abbot and the whole convent wash the feet of the guests, which being done let them say this verse; *Suscepimus Deus misericordiam tuam in medio templi tui.* And let poor people and strangers especially be diligently entertained with all care, because in them Christ is more truly received. For the fear or respect of rich men doth itself exhort an honour to them. Let the kitchen

of the Abbot and guests be apart, that guests, without whom the monastery never is, coming at uncertain hours, may not disquiet the brethren. Into which kitchen let them enter two brothers for a year, who can well perform that office, to whom as occasion requires let help be given, that they may serve without murmuring. And when they have less employment, let them go forth to labour where they shall be appointed. And not only in these, but in all other offices in the monastery, let this consideration be had, that when they want help it be given them, and when they are vacant, they obey and do what is commanded them. And for the lodgings of the guests, let care thereof be commended to a brother, whose soul the fear of God possesseth, where let there be a sufficient number of beds made, and let the house of God be wisely governed by discreet men. And let not any but such

as are appointed associate himself, or talk with the guests. But if he shall meet or see them, humbly saluting them and asking their benediction, let him pass by, saying that it is not lawful for him to talk with a guest.

CHAP. LIV.

WHETHER IT BE LAWFUL FOR A MONK TO RECEIVE LETTERS OR TOKENS.

Let a monk in nowise send or receive tokens or letters, or any presents neither from his parents or any other man whatsoever, or from one another, without the leave of his Abbot. And if anything be sent to him even from his parents, let him not presume to receive it, unless it be first told the Abbot, and if he command that it shall be received, let it be in the Abbot's power to appoint to whom it shall be given, and let not the brother be con-

tristated to whom it was sent, that there be no occasion given to the devil. And whosoever shall presume to do otherwise, let him be liable to regular discipline.

CHAP. LV.

OF THE CLOTHES AND SHOES OF THE BRETHREN.

Let clothes be given to the brethren according to the quality of the places where they dwell, or temperature of the air; because in cold countries there is need of more, and in hot countries of less. Let it, therefore, be in the Abbot's power to order this. Notwithstanding, for temperate places we think it will be sufficient for a monk to have a cowl and a cassock in the winter having a high nap, in the summer smooth or old, and a scapular for work, shoes and stockings to put on their

feet, and for the colour or coarseness of these things let not the monks find fault, but let them be such as can be provided in the province in which they dwell, or such as may be bought at a cheaper rate. And let the Abbot see to the decentness of these garments, that they be not too little for such as use them, but of a fit size. When they receive them, let them always restore the old to be laid up in the Wardrobe for the poor, for it is sufficient for a monk to have two cassocks and two cowls, for the nights, for washing, and change; now what is over and above is superfluous and must be cut off. And, as it is said, let them restore whatsoever is old when they receive new. Let those who go a journey take clothes out of the Wardrobe, and when they return let them restore them back washed, and let the cowls and cassocks at such times be better than those they ordinarily use, which

going a journey they take out of the Wardrobe, and returning restore.

For the bedding may suffice, a straw bed, a quilt, bed, a coverlet, and a pillow. which beds are often to be searched by the Abbot, lest there be any propriety, and if any be found to have anything which he hath not received from the Abbot, let him be liable to most sharp discipline. And that this vice of propriety may be rooted out, let all things be given by the Abbot which shall be necessary. That is, a cowl, a cassock, shoes, stockings, a pair of sleeves, a knife, a steel, a needle, a handkerchief, table, books, that all excuse of necessity may be taken away. Let the Abbot, notwithstanding, always consider the sentence of the Acts of the Apostles, that there was given to every one according as they had need, and let him therefore consider the infirmities of such as want not the ill-will of

such as envy, and in all his ordinances let him think of the retribution of God.

CHAP. LVI.

OF THE ABBOT'S TABLE.

Let the Abbot's table be always with the guests and strangers. Yet when there are no guests let it be in his power to call which of the brethren he please But let him provide that there be always one or two of the seniors left with the brethren by reason of discipline.

CHAP. LVII.

OF THE ARTIFICERS OF THE MONASTERY.

If there be Artificers in the monastery, let them exercise those arts with all humility and reverence, if so be the Abbot command. But if any of them be proud

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of the knowledge he hath in his art, because he may seem to get somewhat by it for the monastery, let him be taken from it, and let him not exercise it again; unless after his humiliation the Abbot shall permit him. And if anything of the work of the artificers be to be sold, let them by whose hands they are to pass take heed, lest they presume to deceive in anything. Let them remember Ananias and Saphira, least the death which they suffered in body, these who commit fraud in the goods of the monastery suffer in their souls. And in the prices and valuations, let not the vice of avarice creep in, but let things be always sold somewhat cheaper than by seculars, that God may be glorified in all things.

CHAP. LVIII.

OF THE MANNER OF RECEIVING NOVICES.

If any one come newly to conversion, let him not easily be admitted. But as the Apostle saith, let spirits be tried whether they be from God. If, therefore, coming, he shall persevere in knocking, and shall be seen for four or five days patiently to endure injuries offered him; and the difficulty which is made of his entrance, and to persist in his petition, then grant him entrance, and let him be in the cell of the guests for a few days. And afterwards let him be in the cell of the novices, where he is to meditate, eat, and sleep, and let such a senior be deputed over him, who is fit to gain souls, who must curiously and carefully look to him, to see whether he truly seek God: and if he be careful in the service of God, in obedience, and in suffering reproaches.

Let there be suggested to him the rigour and austerity by which we tend towards God. And if he promise stability and perseverance, after two months space let this Rule be read to him in order, and let there be said to him: behold the law under which thou desirest to fight, and if thou canst observe it, enter in, and if thou canst not, freely depart. If he shall still persevere, then let him be brought in to the aforesaid cell of the novices, and let him be again tried in all patience. And after the space of six months, let the Rule be read again to him, that he may know to what he enters in. And if he still persevere, after four months let the Rule be read again to him. And if, upon deliberation had with himself, he shall promise that he will keep and observe all things commanded him, then let him be received into the Convent, knowing himself from that time forward, to be under

the law of the Rule, so that it is not lawful for him to go out of the monastery, nor shake off the yoke of the Rule, which he might either have refused or embraced after so long deliberation.

And when they admit him to profession let him, in the Oratory before all, make a promise of his stability and conversion of manners, and obedience before God and his Saints, that if at any time he shall do otherwise, he may know that he shall be condemned by him whom he mocketh. Of which promise let him make a petition in the name of those Saints whose relics are there, and of the Abbot there present, which petition let him write with his own hand, or if he cannot write, let another, requested by him, write it, and the novice himself put to it his sign, and let him lay it on the altar with his own hand; which when he hath done, let him presently begin this verse, *Suscipe me Domine se-*

cundum eloquinam tuum et vivum, et non confundas meab expectatione mea. Which verse let all the convent answer, the third time adding to it *Gloria Patri.* Then let the said brother novice prostrate himself at the feet of all, that they may pray for him; and from that hour let him be accounted one of the convent. If he have anything, let him either first bestow it on the poor, or by a solemn donation give it to the monastery, reserving for himself nothing at all, because from that day forward he must know that he shall not have power as much as over his own body. Let him, therefore, presently in the Oratory be stript of his own garments wherewith he is clothed, and let him be clothed with the garments of the monastery. And let those garments which are put off be laid in the Wardrobe to be kept. That if at any time by the devil's persuasion he consent to go out of the monastery, (which

God forbid) then taking from him the habit of the monastery, he may be turned out, but that writing which the Abbot took off the altar, let him not have again, but let it be kept in the monastery.

CHAP. LIX.

OF THE SONS OF NOBLEMEN OR POOR MEN WHO ARE OFFERED.

If perhaps any nobleman offers his son to God to live in the monastery; if the child himself be under age, let his parents make the aforesaid petition or writing for him, and offering him, let them wrap the said petition and the hand of the child in the pall of the altar, and so let them offer him up. And for his goods, let them either in the said petition promise under oath, that they will never by themselves nor by any other person, or means whatsoever, either give him anything, or give

him occasion of having anything. And if they will not do this, but will rather offer up something in alms to the monastery, for their greater merit, let them make a donation of that which they will give to the monastery, reserving (if they so please) the use or profit of it for themselves. But let things be so ordered that no suspicion remain with the child, by which being deceived he may perish, (which God forbid,) as in others we have learned by experience. And in like manner let the poorer sort do, but let them who have nothing at all, simply make their petition, and with an oblation give up their son before witnesses.

CHAP. LX.

OF PRIESTS WHO DESIRE TO DWELL IN THE MONASTERY,

If any that hath taken the order of Priesthood, shall request to be received

into the monastery, let him not easily be admitted, yet if he still persevere in this request, let him know that he is to keep all discipline and observance appointed in the Rule, neither shall anything be remitted him, according to that which is written: Friend for what art thou come. Notwithstanding, let it be granted him to stand next after the Abbot, and to bless and say mass, if the Abbot do so command, otherwise, let him in no sort presume to do anything knowing himself subject to regular discipline, and let him rather show to others examples of humility. If perhaps he be in the monastery for some treaty of ordination, or other occasion whatsoever, let him remember the place due to him according to the time of his entrance into the monastery, not that which is granted him for the reverence of priesthood. And if any other clergyman shall likewise desire to be admitted

into the manastery, let him be ranked in a reasonable place, yet so that he promise observance of the Rule and stability in it.

CHAP. LXI.

OF MONKS THAT ARE STRANGERS, HOW THEY ARE TO BE RECEIVED.

If any strange monk shall come from far places and desire to dwell in the monastery as a guest, and will be content with the customs of the place which he findeth, and doth not trouble the monastery with his superfluities, but is well contented with what he findeth, let him be entertained for as long a time as he desireth. And if he reasonably and with humility and charity reprehend or admonish anything, let the Abbot prudently consider what he sayeth, for perhaps our Lord sent him for that end. And if after he

desire to make his abode there, let him not be refused, especially, because in the time while he lived a guest, his life might be sufficiently known. But if in that time he be found given to superfluity or viciousness, let him not only be refused, but also let him be civilly bid to depart, lest others be corrupted by his ill-demeanour. But if he be not such a one as deserveth to be cast out, let him not only, if he demand it, be received into the society of the convent, but let him be persuaded to stay, that by his example others may be instructed, because in every place we serve one God, and fight under one king. And if the Abbot shall find him to be well deserving, he may also place him in a higher rank. And not only a monk he may thus exalt above his time in the habit, but also any of the aforesaid degrees of Priests or clergymen if their lives deserve it. But let the Abbot be-

ware, lest at any time he receive a monk of another known monastery to dwell, without the consent of his Abbot or letters of commendation from him, because it is written: what thou wilt not have done to thyself, do not to another.

CHAP. LXII.

OF THE PRIESTS OF THE MONASTERY.

If any Abbot desire to have a Priest or Deacon ordained, let him choose one that is worthy of the function of priesthood. And let him who is ordained beware of haughtiness and pride, neither let him presume to do anything but what is commanded him by the Abbot, knowing himself to be much more subject to regular discipline. Nor by reason of his priesthood let him forget the obedience and discipline of the Rule, but let him strive

more and more to go forwards towards God. And let him always consider the place which is due to him according to the time of his entrance into the monastery, although perhaps by the election of the convent, and the will of the Abbot, he be promoted for the good desert of his life. And let him know that notwithstanding he is to observe the Rule ordained by the Deans or Prepositus. And if he shall presume to do otherwise, let him be judged, not as Priest, but as one who is rebellious. And if he shall not amend, being often admonished, let the Bishop also be called to witness. And if for all this he do not amend, but that his faults grow daily more notorious, let him be thrust out of the monastery, in case his disobedience be such as that he will not be subject and obey the Rule.

CHAP. LXIII.

OF THE ORDER OF THE CONGREGATION.

Let them so keep their orders in the monastery as the time of conversion and merit of life requires, or as the Abbot shall appoint. And let not the Abbot disquiet the flock committed to him, nor as (a it were, using free power, order anything unjustly. But let him always consider that he is to give account to God of all his judgments and works. Therefore, according to the order he shall appoint, or which the brethren have amongst themselves, let them come to the pax, to the Communion, to begin a Psalm, to stand in the choir, and in all places whatsoever, let not age be regarded in the order, nor let it prejudice any man; because Samuel and David, being children, judged Priests. Therefore, excepting those whom (as we have said) the Abbot

shall, for special reasons, prefer or degrade, let all the rest observe the order of their conversion. As (for example sake), he who cometh at the second hour of the day must know himself in the monastery to be his junior who cometh at the first hour of the day, of what age or dignity soever he may be.

And let children be put in mind of discipline and good order by all. Let juniors honour their seniors, and the seniors love their juniors. And in the calling of their names, let it not be lawful for any one to call another by his plain name, but let the seniors call the juniors brothers, and the juniors call the seniors Domini, which signifieth a father by reverence. And let the Abbot, because he representeth the person of Christ, be called Dominus, and Abbot, not as assuming it himself, but given him for the honour and love of Christ; and let him remember to carry

himself so as he may be worthy of such honour. And whenever the brethren meet one another, let the junior ask benediction of the ancient, and the ancient passing by, let the junior rise, and give him place to sit, neither let the junior presume to sit with him, unless his senior command him, to fulfil that which is written, "preventing each other with honour." Let the children or younger sort in the Oratory and at the table, keep their orders with discipline, and abroad or wheresoever else, let there be careful watch over them, that they always keep good order until they come to age of understanding.

CHAP. LXIV.

OF ORDAINING THE ABBOT.

In the ordaining of the Abbot let always that consideration be had, that he

be chosen whom all the convent with one assent in the fear of God, or else a part of the convent, though otherwise small, with mature advice, shall choose. And let him who is to be ordained or consecrated be chosen for his good desert of life, learning, and wisdom, though he be the last in the convent. And if the whole convent (which God forbid,) shall with one consent choose a person consenting to their vices, and the vices themselves shall by some means or other come to be made known to the Bishop (to whose diocese that place appertaineth) or to the Abbots or christains near at hand, let them hinder the consent of those wicked men from prevailing, and constitute a worthy steward over the house of God, knowing that for this they shall receive a good reward, if they do it with a pure intention and for the love of God; as on the contrary, that they sin if they neglect it.

And the Abbot thus ordained, must always consider what burthen he hath undertaken, and to whom he is to give account of his stewardship; and let him know that it is more befitting him to do good to others than to bear rule over them. It behoveth him, therefore, to be learned in the Divine law, that he may know from whence to bring forth new things and old, and that he be chaste, merciful, and sober, and let him always prefer mercy before justice, that he himself may obtain mercy. He must hate vice and love his brethren, and in correcting let him not be rigorous or exceed, lest whilst he seek to scour the vessel he break it. And let him always suspect his own frailty, and remember that a shaken reed is not to be broken. But this we would say, not that he suffer vice to be nourished, but that with prudence and charity he seek to root it out, in such manner as

he sees to be most expedient, and let him study to be more loved than feared. Let him not be turbulent or sad, neither let him be superfluous or obstinate, nor jealous, or over suspicious, for then he will never be at rest. In his commands let him be prudent and considerate; whether they be in things pertaining to God or the world. Let him consider well and moderate the works which he enjoineth, having in mind the discretion of holy Jacob, who said: "If I shall make my flocks to labour overmuch in going, they will all die in one day." Having, therefore, these and other testimonies of discretion, the mother of virtues, let him so temper all things, that both the strong may desire to accomplish, and the weak may not shrink back from undertaking what is commanded. And especially that he observe this present Rule in all things; that when he shall have served well, he may

hear from our Lord what the good servant heard, who gave corn to his fellow-servants in his time, amen, I say unto you over all his goods he will place him.

CHAP. LXV.

OF THE PREPOSITUS OF THE MONASTERY.

It often happens that by the ordaining of the Prepositus great scandals arise in monasteries; whilst there are some puffed up with the malignant spirit of pride, esteeming themselves to be second Abbots, and taking upon themselves to tyranize over others, nourish scandals and make dissensions in the convent, and especially in those places where by the same Bishop or Abbots, who ordain the Abbot, the Prepositus is likewise ordained, which how unfitting a thing it is, may easily be perceived; because from the very beginning of his ordination there is occasion

given him of being proud; his thoughts suggesting to him that he is exempt from the Abbot because he is ordained by them by whom the Abbot is himself ordained. Hence arise envies, chidings, detractions, emulations, dissensions, &c.; and if the Abbot and Prepositus are at variance, it must needs be that both their souls run a hazard in this dissension, and those who are under their charge, whilst they adhere to parties and run into perdition. The fault of which danger is chiefly attached to the authors of such an ordination. And therefore we foresee that it is expedient for the conservation of peace and charity, that the whole government of the monastery depend upon the Abbot's will; and if it can be done, let it be governed by Deans, as before we have ordained, that whilst the charge is committed to many, one be not made proud. But, if either the place require it, or the convent shall rea-

sonably and with humility demand it, and the Abbot judge it expedient, whomsoever the Abbot shall choose, by the counsel of his brethren, fearing God, let him ordain for his Prepositus. And let the Prepositus do those things with reverence, which shall be enjoined him by his Abbot, doing nothing against the will or ordinance of the Abbot, because by how much he is preferred before the rest, by so much it behoveth him carefully to observe the precepts of the Rule. If the Prepositus be found vicious, or seduced by the haughtiness of pride, or a contemner of the holy rule, let him be admonished with words, until four times, and if he do not amend, let the correction of regular discipline be given him. And if with that he do not amend, let him be deposed from the dignity of Prepositusship, and let another that is worthy, be substituted in his place. And if after.

wards he be not quiet and obedient in the convent, let him then be expelled the monastery. Yet let the Abbot consider that he is to give an account to God of all his actions, lest perhaps his soul be inflamed with envy or emulation.

CHAP. LXVI.

OF THE PORTER OF THE MONASTERY.

At the gate of the monastery, let there be placed a wise old man, who knows how to receive and give an answer; whose age may not suffer him to wander, which porter ought to have his cell near the gate, that comers may always find one ready to return an answer. And as soon as any one shall knock, or a poor man shall cry, let him answer, *Deo Gratias*; and with all mildness and fear of God, let him presently give an answer with all charity. And let the porter, if he need for his com-

fort, have a junior brother with him. The monastery, if it can be conveniently, ought to be so built, that all necessaries, to wit, water, a mill, a garden, a bakehouse, and several other arts may be had and practised in the monastery, that there may be no necessity for the monks to wander abroad, because it is in no sort expedient for their souls. And we will have this Rule often read in the convent, lest any of the brethren excuse themselves, alleging ignorance.

CHAP. LXVII.

OF THE BRETHREN THAT ARE SENT A JOURNEY.

Let the brethren that are to be sent a journey, commend themselves to the prayers of the brethren and of the Abbot, and always at the last prayer of the work of God, let commemoration of all the absent

be made. And let the brethren returning from a journey, the very day on which they return, at all the canonical hours, when the work of God is ended, prostrate on the ground in the oratory, and desire the prayers of all, for their excesses, lest perchance any sight, or hearing some evil thing, or any idle speech have stolen upon them in the way. And let not any presume to tell others what things he has seen or heard abroad without the monastery, because it is a great distraction to them. And if any shall presume to do it, let him be liable to regular punishment. And likewise, he that shall presume to go without the cloisters of the monastery, or to go any were, or do anything, though never so little, without the command of the Abbot.

CHAP. LXVIII.

IF IMPOSSIBLE THINGS BE ENJOINED TO BROTHERS.

If any hard or impossible things be enjoined any brother, let him receive the command of the bidder with all mildness and obedience. And if he shall see that the burden altogether exceeds the measure of his strength, let him patiently and fitly suggest the causes of the impossibility thereof to him who is over him, not showing any pride or contradiction, and if after his suggestion, the Prior or ancient shall persist in commanding it, let the junior know that it is expedient for him: and let him out of charity obey, trusting in the assistance of God.

CHAP. LXIX.

THAT NO ONE PRESUME TO DEFEND ANOTHER IN THE MONASTERY.

THERE must special care be taken that upon no occasion one monk presume to defend or maintain another in the monastery, though they be ever so near related, let none of them, I say, presume to do this in any sort, because from thence exceeding great occasion of scandal may arise. And if any shall transgress in this point, let him be severely punished.

CHAP. LXX.

THAT NO ONE PRESUME TO BEAT OR EXCOMMUNICATE ANOTHER.

THAT occasion of all presumption may be avoided in the monastery, we ordain

and constitute, that it be not lawful for any one to excommunicate or beat any of his brethren, except those who have power and authority from the Abbot. And let those that offend be reprehended before all, that the rest may be afraid. But over infants until they be fifteen years of age, let there be strict discipline and care by all; yet this also with discretion and measure. For he who shall in any sort, presume to do anything to such as are of riper years without the command of the Abbot, or shall be indiscreetly severe even to infants, let him be liable to regular discipline, because it is written: "What thou wilt not have done to thyself, do not to another."

CHAP. LXXI.

THAT THE BRETHREN ARE TO BE OBEDIENT TO EACH OTHER.

OBEDIENCE is not only to be yielded to the Abbot, but also the brethren are to obey one another, knowing that by this kind of obedience they shall go to God. The command, therefore, of the Abbot or other superiors constituted by him, being first obeyed, before which we suffer not private commands to be preferred, in other things let the juniors obey their elders with all charity and diligence. And if any be found contentious, let him be rebuked. And if a brother be rebuked for any, even the least thing by the Abbot, or by any of his seniors, or if he shall but perceive the mind of his senior to be troubled or moved against him, though but a little, let him without delay pros-

trate at his feet, and there lie till that commotion be appeased with blessing, and if any one shall disdain to do it, let him be liable to corporeal punishment, or if he be contumacious let him be expelled the monastery.

CHAP. LXXII.

OF THE GOOD ZEAL WHICH MONKS OUGHT TO HAVE.

As there is an ill zeal of bitterness which separateth from God and leadeth to hell; so there is a good zeal, which separateth from vices and leadeth to God and life everlasting. Let monks therefore exercise this zeal with most fervent love, that is, that they prevent each other with honour, that they patiently suffer each others infirmities, whether they be of body or of mind, and that they strive

to obey each other. Let none follow that which he thinks profitable for himself, but rather what others think fitting. Let them shew all brotherly charity with a chaste love. Let them fear God and love their Abbot with a sincere and humble affection, and prefer nothing at all before Christ, who vouchsafe to bring us all to life everlasting. Amen,

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CHAP. LXXIII.

THAT ALL OBSERVANCE OF JUSTICE IS NOT SET DOWN IN THIS RULE.

We have written this Rule that by observing it in monasteries, we may shew ourselves to have in some measure either honesty of manners, or the beginning of a good conversation. But for those who hasten to the perfection of holy conversa-

tion, there are the precepts of the holy fathers, the observance whereof bringeth a man to the height of perfection. For what side of a leaf, or what word of Divine authority of the old and new Testament, is not a most straight rule of man's life, or what book of the holy Catholic fathers doth not sound forth this, that we may come by a direct course to our Creator. Moreover, the Collations of the fathers, and their institutes and lives, also the Rule of our holy father Basil, what else are they but examples of well living, and obedient monks, and instruments of virtues. But to us slothful, ill living, and negligent people, they are a shame and confusion. Whosoever, therefore, thou art, who hastens to the heavenly country, observe, by the help of Christ, this little Rule, written for beginners; and then at length, by the protection of God, thou shalt come to those higher per-

fections of doctrine and virtues of which we have before spoken. To such as fulfill these things the kingdom of heaven shall lie open. Amen.

The End.

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